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The book is an excellent aid to the study of Augustinianism and Semi-pelagianism, and casts special light on their early forms.—FRANKLIN JOHNSON.

*Die Entstehungsgeschichte des Monothelismus nach ihren Quellen geprüft und dargestellt.* Von Dr. G. Owsepian, Archidiakonus in Etschmiadzin. (Leipzig: Druck und Verlag von Breitkopf & Härtel; pp. 56, 8vo; M. 1.) This monograph is written under advantageous circumstances. Our author, as an Armenian churchman, is a Monophysite, and to a Monophysite, *auctore teste*, Monothelism comes easily. He is also a dignitary of Etschmiadzin, the apostolic metropolitan city of his communion, and rich in antiquities, a situation which has enabled him to add to the documents found in Migne and Mansi others less known to western scholarship, and some not previously edited. By a collation of these he has fixed four chief dates in the development of Monothelism: A. D. 616—"früheste und sicherste Datum"—that of a letter of Sergius containing his earliest extant reference to the Monothelite terminology; A. D. 622 and 626, those of meetings between the emperor Heraclius and noted Monophysite leaders; and A. D. 633, that of the council of Karin (Theodosiopolis), in which the Armenians formally attached themselves to the Chalcedonians. On several points he takes successful issue with Walch and Hefele. A chapter descriptive of the condition of the Byzantine empire prior to the Monothelite agitation contrasts pleasingly with Gibbon's narrative. The "Charakteristik" of Sergius found in the last chapter is a masterpiece of character-painting in miniature. A few printer's errors occur, some in the Greek extracts, and some, like Severius (p. 41) for Severus, in the author's text. History is articulated upon chronology. Hence the worth of a production such as this.—ROBERT KERR ECCLES.

*Die ewige Wahrheit der Religion Jesu.* Von Wilhelm Brückner. (Karlsruhe: G. Braun'sche Hofbuchhandlung, 1898; pp. iii+104; M. 1.80.) That genuine Christianity consists in the thoughts of Jesus himself, concerning the great problems of human life in its relation to God and destiny, rather than in the thought of the church regarding his own nature and origin, ought by this time to have become an axiom in Christian theology; yet even to this day it fails of complete acceptance. The essence of Christian discipleship lies in the fulfilment of the apostle's prayer that the same mind be in us which was also in Christ Jesus; the message is more important than the lineage or the